

# The Rite of SACRIFICE



ISSUED UNDER THE HAND OF THE GODDESS BY  
*Lux Adriana*

**THE**  
**RITE**  
**OF**  
**SACRIFICE**



# CONTENTS

Introduction to the Rite

The prefaces of the Natural Rites

## THE RITE OF SACRIFICE

The Building of the Temple:  
a brief commentary on the Rite

—oooOooo—

Appendix 1: Domestic Ritual Acts

Appendix 2: Making a Shrine

"We will do everything  
that we have vowed;  
offer Sacrifice  
to the Queen of Heaven  
and pour out libations to Her"

## INTRODUCTION to the Rite

Through the Rite of Sacrifice, we come as close as we can come to full communion with the Goddess without taking the Sacrament of Communion. It is therefore a ritual of profound spiritual meaning and effect. Performed faithfully, it will begin to lead the soul out of the prim little antechamber of mundane consciousness and into the great halls and passageways of the unconscious self, through whose magnificent windows streams the splendid sunlight of our Lady's love.

Since it is not a Sacrament, the celebrant does not have to be a priestess, and the participants need not be initiates. It is preferable that the celebrant should be an initiate, but if no female initiate is present, any non-initiate maid may celebrate.

A handmaid is not necessary to the Rite, but if one is present, she will be responsible for all the practical aspects of preparing the Sacrifice, and will speak all the parts marked C/H. Otherwise they are spoken by the celebrant.

### *The Cult Domestic*

This is a cult of regular Sacrifice

within a Madrian household ( a household is defined as any group of Madrians who live together and all who are dear to them). It is celebrated by the spiritual head of the household - often the mother, but any maid may undertake to become spiritual head of her household. The Cult is a great asset to Madrian life, although it should not, in the case of initiates, replace regular Communion.

### *The Times*

Rites can be held at any time, but should always be held on natural rite days and Major Festivals, when the appropriate lection texts and prefaces should be used.

### *The Natural Rites and Lection Texts*

- + NEW MOON: *Creation* Chapter 1
- + DAY OF ARTEMIS (5th day after New Moon) *Creation* Chapters 2 and 3.
- + FULL MOON: *Creation* Chapter 1.
- + HALF MOON DAY (the Monday nearest to being equidistant between Full Moon and New Moon): *Creation* Chapters 2 and 3.

### *The Major Festivals and Texts*

(The passages in brackets should be used as prefaces to the Festival Rites)

- + 1st Columbina; The Resurrection of Our Lady: *Mythos of the Divine Maid* Chapter VI (Chapter VI, verses 21-23).



+ 5th Columbina; The Day of our Sovereign Lady: *Crystal Tablet* 30-52 (*Mythos VII*, 2).

+ 14th Maia; The Exultation of the Queen of Heaven: *Mythos VII* (*VII*, 10 and 11).

+ First new or full moon after 9th Rosea; The Festival of the Rose of the World: *Creation I* and *C.T.* 18-29 (*C.T.* 49-50).

+ 22nd Kerea; The Festival of Regeneration *C.T.* 1-17 (*C.T.* 13-14).

+ 17th Mala; The Feast of Divine Life: *C.T.* 12-29 (*C.T.* 12).

+ 1st Samhain; Samhain, The Feast of the Dead: *C.T.* 1-11 and 18-29 (*Mythos VI*, 19).

+ 23rd Samhain; The Festival of Artemis: *Mythos VII* (*VII*, 6 and 7)

+ First new or full moon after 1st Astraea; the commencement of the Advent: The natural rite text and *Mythos I* shall be read at all natural rites during the Advent, and the Preface shall be the words of the Genia from *Mythos II*, 10-12.

+ First new or full moon after 24th Astraea, unless this should fall before the end of the month, in which case, the first natural rite thereafter; The Nativity of Our Lady: *Mythos I* and *II* (*II*, 15).

+ 10th Brighde; The Feast of Lights: *Mythos III* (*II*, 30)



+ 28th Brighde; Eve of Moura: *Mythos* III and IV (*Mythos* II, 30). *Mythos* IV shall be read at all Rites during Moura.

+ 28th Moura; The Passion of Our Lady: *Mythos* III, IV and V (no Preface).

+ Hiatus: *Mythos* V and VI, 1-6 (no Preface).

*The Sacred and Profane Months*

Columbina	(Mar 21 - Apr 17)
Maia	(Apr 18 - May 15)
Hera	(May 16 - Jun 12)
Rosea	(Jun 13 - Jul 10)
Kerea	(Jul 11 - Aug 7)
Hesperis	(Aug 8 - Sep 4)
Mala	(Sep 5 - Oct 2)
Hathor	(Oct 3 - Oct 30)
Samhain	(Oct 31 - Nov 27)
Astraea	(Nov 28 - Dec 25)
Hestia	(Dec 26 - Jan 22)
Brighde	(Jan 23 - Feb 19)
Moura	(Feb 20 - Mar 19)

The Hiatus corresponds to Mar 20 except on leap years when it is the two days corresponding to Mar 19 and 20. In these years 11th Moura and not 10th corresponds to 1 Mar, and the secular calendar runs one day behind the normal correspondences until 1st Columbina.

*The Altar*

Any table may be used. It should be

covered by a violet cloth which is used for no other purpose. Alternatively, the cloth may correspond to the seasonal colour for Communion. It should have a statue of our Lady, the Sacrifice, a Chalice containing wine, a brazier and incense. It may also have flowers and candles.

#### ***The Sacrifice***

Usually a small honey-cake made by one who is present at the Sacrifice.

#### ***The Brazier***

Usually a bowl containing a low candle, over which is a wire frame on which the Sacrifice may be placed, or a bowl containing charcoal of the kind used for incense.

#### ***Incense***

Usually Rose (for the Mother) or Frankincense (for the Daughter). For the Mother one may also use Red Sandalwood, Ambergris, Musk, Benzoin, Verbena, Vanilla, Myrtle, Patchouli or Calamus. For the Maid, one may also use White Sandalwood, Camphor, Copal, Jasmine, Eucalyptus, Menthol or Rosemary. Either type of Sandalwood, or any combination of Mother and Maid incenses may be used as an incense of Mother-and-Child. Incense may be used in cone, stick or crystal form.

### *The Chalice*

This may be any suitable container with a stem and a base (the simplest form is a wine glass) which should be set aside for the purpose.

### *The Amphora*

This is a container for the remains of the Sacrifice. If it is of an appropriate and pleasing design and material it may take its place on the Altar. The remains of the Sacrifice should be returned to nature, being consigned to the sea or to a river or buried in the earth.

### *The Place*

Should be lighted by candles. The Altar should face west so that all except the celebrant face east.

### *The Pentacle*

The celebrant should trace the Pentacle on the air with her right hand, beginning with the line from the uppermost point to the lower left hand point. To make the pentacle on yourself, touch with your right hand in order: forehead, left hip, right shoulder, left shoulder, right hip and forehead again.

### *The Name of Power*

Is pronounced yot-hay-voe, but the aspirate is more like an audible breathing

than the usual English 'H'.

### *Regularity and Perfection*

The two most important instructions for the Rite are: perform it regularly and perform it perfectly. Regularity is necessary because the Rite is not just an act; it is a continuous Cult which has been carried on since the beginning of earthly existence and perhaps before. It is a bond of love and honour between the human soul and the Divine. When you undertake the Rite of Sacrifice, you are saying "Mother, I want to take on this obligation for Your sake; I want to carry the torch of Your ancient Rite all the days of my life, and if sometimes it becomes a burden to me, grant me grace that I shall not let it fall. Let me suffer that small burden joyously in Your dear Name". If you cannot say that, then it is better not to perform the Rite of Sacrifice; but if you fear that circumstances may prevent you from making regular Sacrifice, do not hesitate, for our Lady never asks more of any soul than she is able to perform.

Perfection is partly practical; the celebrant should aim at perfection of word and act. It is best that she should know the words of the Rite, but at least she should know the words of the Blessing and Sacrifice, so that she can act freely and reverently.

But more importantly, perfection is of

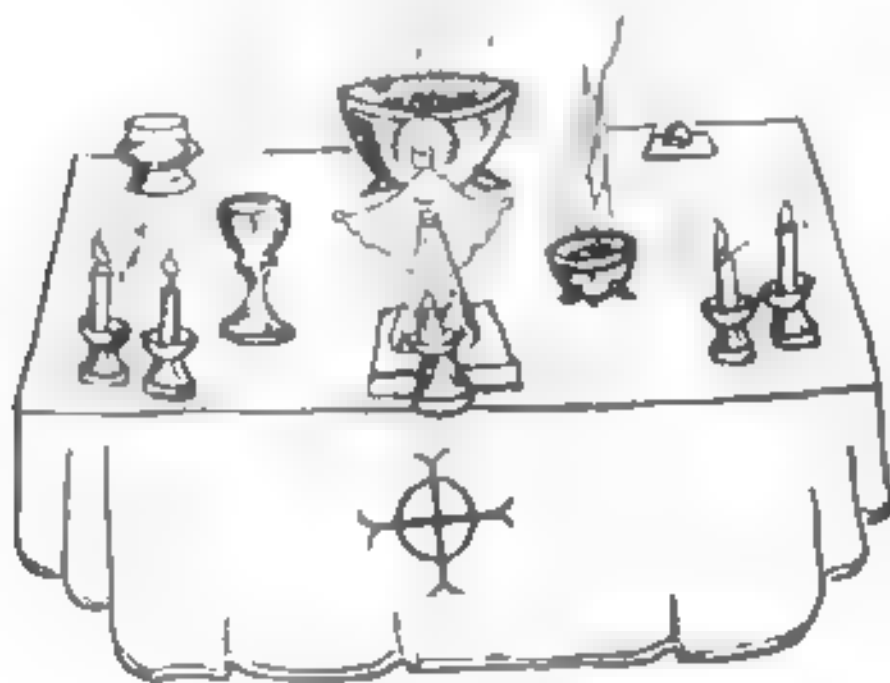
attitude and applies as much to everyone present as to the celebrant. We live in a profane age. Profanity is not blasphemy or wickedness, it is simply the lack of the Holy. As an attitude it means treating everything, even the highest things, in the same dull, casual, matter-of-fact, material way. It is not a lack of respect or dignity (which are often merely dried-out social forms); it is a lack of awe and wonder and real reverence and exhilaration. It springs partly from the belief that human beings can know everything and soon will (though in many ways there has never been a more ignorant age than the present); and partly from a deep-rooted feeling that there is nothing in a world made by human hands and centring upon worldly aims and ambitions that is worthy of the highest respect; which is true.

But the Rite of Sacrifice was not made by human hands, neither can any human mind fully understand it. It was instituted by the one Goddess Herself. It has been practised in all ages. The words quoted at the beginning of this book were spoken by the women of Jerusalem to a false prophet some two and a half thousand years ago. They refer to this same Rite. In the days before the false gods, it was practised in every faithful household throughout the civilised world. Patriarchal religions boast a few thousand years of tradition. Hadrianism stretches back past the beginnings of history until it disappears in the mists of time. Our

religious traditions tell us that the Rite of sacrifice is at least as old as humanity.

It is true that the words may differ a little in different ages, but as it is a work of Divine inspiration, the Rite itself is always the same. When you first make sacrifice, you will stand for the first time (unless you have been granted a Divine vision) before the primal Mystery of existence. It will take practice fully to experience this. There is only one thing higher in this world (apart from certain rare mystical experiences), and that is the Sacrament of Communion.

The word "profane" means literally "outside the temple". This expresses a profound truth, for the Temple is a spiritual structure, and nobody with a profane heart can ever enter it.



## THE PREFACES OF THE NATURAL RITES

(Prefaces are spoken by the celebrant  
before the Temptation)

### New Moon

Out of the darkness of this night's sky,  
O, Lady, shall your visible symbol be  
born as a silver crescent of light,  
waxing toward completion; even as You  
were reborn out of the darkness of Your  
sacrifice. Grant us to experience Your  
birth within us, that we may grow toward  
You in the coming days.

### Day of Artemis

Most noble Artemis, Whose temple stood  
in Ephesus a thousand years from its  
foundation by the holy Amazons; Lady  
Artemis, Mother of Ekklesia, look on  
us this night and every night, take us  
into Your protection.



## Full Moon

Daughter of light, Whose visible symbol this night has reached the fullness of completion; even as Your perfect sacrifice has spread the silver light of the Divine throughout the whole sphere of manifest creation; help us to participate in that completion of Your Love.

## Half-Moon Day

Beloved Kyria, Your visible symbol is waning toward darkness; even as You came of Your own free step toward the darkness of a death that we can never know. Help us this night to find the still darkness in our souls, that Your Light may be born within us.



# THE RITE OF SACRIFICE

## Templation

C/H: Let us seek sanctuary of the  
elemental spirits of the fourfold earth,  
that no harmful thing may come between  
ourselves and our devotion.

C: Guardian daughters of all  
natural things,  
In the most sacred Name of She  
that we are come to honour

LOT 'E VO

(all make the Pentacle upon themselves)

In the Name of the Mother,  
And of the Daughter,  
And of Absolute Deity:  
Dark beyond the light  
and Light beyond the darkness;  
We intreat you that your vigilance  
shall keep our service pure.

(C. turns to each quarter, making each  
time the sign of the Pentacle, saying:)

O, nymphs that guard the East, protect us  
O, nymphs that guard the South, protect us  
O, nymphs that guard the West, protect us  
O, nymphs that guard the North, protect us

## Invocation

C: Lady, Goddess,  
Star of the shimmering depths,  
Look on us.  
Light of the nocturnal heavens,  
Protector of the running deer  
and of all free spirits,  
O, hear us.  
We are come to celebrate  
Your resplendent purity,  
And solemnly to devote ourselves  
to Your service.  
Mistress of the silver helmed wave,  
Come among us.

C/H: Let us confess together our belief  
in that which alone is true.

## Creed

All: I believe that I am created  
from before the dawn of time  
by the one eternal Goddess.  
I believe that the Goddess is One  
and there are none beside Her,  
And I believe that She is also Three.

I believe in the Mother,  
Who is pure Light,  
the Creatrix of the earth  
and of the heavens  
and of all the illimitable cosmos.

And I believe in Her virgin Daughter,  
born of the virgin Mother,  
the ruler of all the energies of

creation,  
Whose Nature is perfect Love.

And I believe in She that stands  
beyond these Two,  
Whose Name has not been spoken  
on this earth;  
For She is the Beginning and the End,  
the First Principle and the Final  
Cause,  
the unoriginated Origin of being.

I believe that I was made a perfect  
creature;  
and at the dawn of time my soul did  
turn  
from the Perfection of existence  
in the infirmity of her sovereign  
will;  
And through this fault do I suffer  
the limitation of imperfect being.

I believe that the Daughter of Eternity  
gave Herself to be cast down  
into darkness and death.  
I believe that She rose from death  
triumphant,  
and reigns as Queen of Heaven.

I believe that through Her death  
the fault of my soul shall perish,  
And I believe through Her triumphant  
life  
my soul shall rise renewed in her  
perfection,  
that she may return to eternal  
communion  
with the one eternal Goddess.

C/H: Great Dove of the waters, that have brought forth the world from the matrix of Your being,

C: Dove of the sacrifice, that are crushed beneath the heel of death that You may come as our Saviour,

All:       We thank You,  
              We bless You,  
              We adore You.

C/H: Gentle Mother, that have given forth Your Daughter with tears into the hands of darkness,

All: Accept the tears of our love and our contrition.

### **Lection**

C/H: Let us, who are true believers, receive into our hearts the words of our Lady.

(The appointed text is read. Any special prayers or devotions may then be introduced)

### **Preparation for the Sacrifice**

C: Silver Star of the waters,  
    that have laughed all the world  
        into being,  
    beyond all knowing is the splendour  
        of Your light.  
    Enfold our spirits in Your mighty hand

that the pure stream of Your force  
may flow within us  
in this world  
and in all the worlds to come.

Madria Dea, we pray that You will bless  
the gifts we bring to You, for we bring  
them not only in our own names, but for  
all who love You; may they be nourished  
and grow strong in Your true devotion.

Beloved Kyria, we bring these gifts for  
Your blessing in the name of holy Ek-  
klesia, who has gathered all Your child-  
ren into one body, knowing no bounds  
either of time or space.

For we know that Ekklesia transcends  
this world, even as this sacred altar  
transcends the earthly stuff of which  
its parts are made. We know that as we  
stand before this altar within Ekklesia,  
we stand at once before Your celestial  
Altar, which is both in heaven and in  
every place where Your children come to-  
gether in Your Name.

### **The Blessing**

(C. holds the sacrifice in the smoke of  
the incense with both hands)

C: We know that there is but one Sacri-  
fice that is made by all Your children  
in every place eternally. Bless this  
gift that we may take part in that one  
Sacrifice.

(All kneel on one knee. C. bows her head)

107 'E VO

## THE SACRIFICE

(C. Places the sacrifice on the flame)

C: Mother of all that is, accept the gift  
Your children bring to You.

(All rise. C. lifts the Chalice in her  
left hand and makes the Pentacle over it  
with her right)

C: Let us offer libation to the Goddess.

(She dips two fingertips into the wine  
and sprinkles a few drops onto the sacri-  
fice. The action is repeated three times.  
She then makes the Pentacle again)

C: Madria Dea, as we drink of the one cup,  
may Your Divine Spirit be infused within  
our being.

(The Chalice is passed to all. All drink.  
If a handmaid is present she serves them,  
afterward drinking herself. The celebrant  
drinks last)

—ooo000ooo—

The celebrant or her handmaid may here  
give food for the Contemplation, speak-  
ing on the Mysteries of the season or  
certain spiritual truths. In the Cult



Domestic, the celebrant may call upon our Lady on behalf of the household, thanking Her for Her blessings, confessing communal faults, asking for help, making resolutions, etc.

## Contemplation

C/H: Let us kneel before this altar that is both upon earth and in the Heaven.

(all except C. kneel and close eyes)

C: Let us consider that the earthly things we see about us are but illusion, and that could we see with clearer eyes, a more glorious vision would appear before us.

Let us feel the Spirit of the Goddess as it grows within us, and seek to catch a glimpse of that vision.

(C. kneels. During Contemplation, certain meditations may be spoken, including those following:)

C: Great Dove of the Waters,  
Rose of the World,

C/H: Help us to aspire to the heart of  
the flame.

---

C: You are the Music of the Spheres,  
You are the Meaning of all words,  
You are the end of every road  
and also its beginning

C/H: Help us to know You.

## Dismissal

(C. makes the Pentacle three times, once at each blessing)

C. May the blessing of the Mother be  
upon you,  
May the blessing of the Daughter be  
upon you,  
May the blessing be upon you  
of Absolute Deity,  
Dark beyond the light  
And Light beyond the darkness.

C/R: Beloved Kyria, we pray that You will  
bless us on our parting from Your Temple,  
and infuse us with Your delight, so far  
as we are able to contain it.

C: Silver Light of the darkling forests

Send us forth in the protection of Your  
Spirit that no profane thing may enter  
into us.

Give us to see all things with delight  
that are lovely, and to glory and in-  
crease in force and energy.

Fill us with wonder in the sight of the  
seas and the heavens and every place  
wherein You are.

Commander of the rearing wave

Help us to turn from all that is low or

trifles: neither with anger nor with  
vain, but to know that in You we stand  
above all such things.

Gathering Light of the faithful soul

Fill the deepest caverns of our spirit  
with the exultation of Your love. Send  
us forth upon the world as torchbearers  
of Your light; and grant us strength in  
ourselves that we may value  
all things rightly, regardless of the  
common sight of the profane and the  
frailty of all that is beautiful.

(1. Take the pentacle slowly during the  
bleeding, ending on the word 'Deity', and  
then place her hands together for the  
final words)

2: In the Name of the Mother,  
And of the Daughter,  
And of Absolute Deity,

Thus may it remain.



# THE BUILDING OF THE TEMPLE

## A brief commentary on the Rite of Sacrifice

In the ancient civilisation of our mothers, countless volumes must have been written in explanation of and meditation upon this profoundest and most ancient of mysteries; and in the age that is to come there will doubtless be many more. Here we give only an outline of the essential truths.

Whether actual or symbolic, it is a profound truth that through the words and actions of the Rite, a psychic and spiritual structure is created around and within the participants. It is the structure of the celestial Temple of the Goddess; and, as we will see, each section of the Rite contributes to its completion.

### **Preface**

The Preface establishes the Rite in its position within the great cosmic cycles of the sacred month and the sacred year. As the Temptation transposes us from profane space into sacred space, so the preface transposes us from profane time into sacred time.

### ***Templation***

This is particularly important if no consecrated place can be used, for it creates a temple in the most literal sense (tempus a place cut off; temulum: a space marked out) - a place cut off from profane influences. Such a place is in itself holy, for all things are naturally holy, and it is only through our fallenness from the Divine that we inhabit a profane universe.

It is only in this section that all present are instructed to make the Pentacle upon themselves; but it is also customary to do this: 1. Each time the Name of Power is spoken. 2. Each time the celebrant makes the Pentacle. 3. At the beginning and end of the Contemplation.

### ***Invocation***

The meaning of holiness is the Presence of the Goddess. Just as the sun appears to rise when in fact our portion of the earth is turning toward it, so our Lady appears to come to us when in fact the portion of spiritual "space" which the templation has marked out and cut off comes into Her Presence. In the Invocation we may be said to move from the portal of sacred space into the Temple proper.

### ***Creed***

Within this sanctified area is now constructed the spiritual architecture of

the celestial Temple. Its structure is that of the Cosmic Drama itself; its great soaring arches span the whole breadth of supernatural history from the Creation to the final redemption of all souls.

In the state of preparedness which we have already attained, this brief but beautiful encapsulation of the Drama touches our unconsciousness at a hundred points, awakening the deepest recesses of our inner being, so that there is a great unfolding within our archetypal religious consciousness, as in a rose-garden on a summer's dawn.

The repeated statements of belief also establish our own relationship of faith with the cosmic truths, which gives us the right to stand within the Temple. Thus, at the opening of the next section, the handmaid will refer to us as "true believers".

The words which follow the Creed establish our relationship as one not merely of faith, but also of love, praise and adoration. The final words express the repentance of our primal fault, and of all those which have followed from it, by which we begin to undo its consequences.

(It may be found preferable in small groups to speak the creed in a low voice with only the celebrant speaking aloud)

### **Lectio**

This is the great Ikon of the Temple, depicting some Event of the Cosmic Drama, which, like the Preface, sets the Rite within the eternal time-cycle.

In this completed Temple-structure, we may now offer any special devotions before proceeding to the Sacrifice.

### **Preparation**

Madria Dea means Mother Goddess, but since Madria is also the title of a priestess, it also reminds us that our Lady is Priestess of the World, and that She is the true Hierophant of all earthly rituals. Kyria means Lady or Mistress.

The final sentence states the achievement of the Rite in bringing us before the one celestial Altar.

### **Blessing**

As the Rite approaches its climax, the sacred space of the Temptation and the sacred time of the Preface reach consummation. All time is one in Eternity, and all space is one in the Presence of the Goddess; and time and space are one, reduced to a single point, striving toward absorption in the Eternal Presence beyond space and time.

### **The Sacrifice**

The climax of the Rite. The words spoken



at the drinking of the wine point beyond the horizons of the Rite of Sacrifice toward Communion itself; asking that Communion shall be granted so far as that is possible outside the Sacrament.

### **Contemplation**

On major festivals this should centre upon the appropriate Mysteries. At other times, the celebrant may suggest a special subject. During this period of quietness, the soul cherishes the Grace conferred upon her by the Sacrifice, and assimilates within herself the spiritual structure of the Temple, as is suggested by the ancient meaning of the word con-templation.

### **Dismissal**

We move from the Temple into the world under the blessing and protection of the Goddess. We ask for Grace to live in the light of our faith and cult, animated by the knowledge and Presence of the Goddess. The final threefold blessing is synchronised with the making of the Pentacle; thus the divine number three is reconciled with the divine number five. This is the numerical symbol of spiritual completion which is also expressed in the Rosary.

At the end of the Rite it is customary to extinguish all candles in silence before restoring any other form of light.

## **Appendix 1:**

# **DOMESTIC RITUAL ACTS**

### **Consecration of Water**

Put a little salt into water and, making the Pentacle over it, say:

"Blessing be upon this water in the Name of the Mother and of the Daughter and of Absolute Deity. *IOT 'E VO*"

### **Consecration of a Statue of Our Lady**

Splash the statue with a little consecrated water and, making the Pentacle over it, say:

"In the Name of the Mother and of the Daughter and of Absolute Deity, I banish from this statue all influences which are not of my Mother, the one Goddess, and do solemnly consecrate it to Her Divine service. *IOT 'E VO*"

This will also purify statues not originally created for Madrian devotion.

### **Blessing of Candles**

Making the Pentacle over it, say:

"May our Lady's blessing rest upon this waxen creature."

It is best for all candles to be blessed by a priestess at Communion on the Feast of Lights; or else by the celebrant at the Rite of Sacrifice on that day, after the Lection.

## Appendix 2: MAKING A SHRINE

A shrine can be anything from a full room to a tiny corner. It should have an altar with a blue or violet cloth, a central image of our Lady, candles (perhaps one before the image or one on either side) and incense. The shrine may be decorated with ivy to represent the Sacred Wood, or with blue or violet hangings. It may also contain consecrated water. The shrine should be consecrated in the following way:

(The celebrant shall not have eaten for twelve hours)

C/H: Let us kneel before this sacred image.

C: Let us offer our devotion to our Lady.

All:        Silver Star etc.  
             Daughter of Light etc.  
             Silver Star etc.

C: Beloved Kyria, through Thy sacrifice purify my heart; through the gift of Thy Spirit, put force into my hands and my lips.

C/H: We beg Thy Grace that we may consecrate this place unto Thy service.

(C. dips three fingers into consecrated water and makes the Pentacle on herself. Taking incense she traces the boundaries of the shrine)

C: With fire do I cut off this place from all earthly places and protect it from all earthly uses, that it may be devoted wholly to the service of our Lady.

(dips three fingers into consecrated water

and makes the Pentacle over the shrine -  
or in the four quarters if it is a room)

C: In the Name of the Mother and of the  
Daughter and of Absolute Deity, may this  
place be consecrated as a place set apart  
to the service and the glory of the one  
Goddess; a holy place wherein Her peace  
shall reign.

C/H: Let us in this holy place pray the  
Mysteries of the most holy Rosary.

C: Beloved Kyria, etc. (Rosary Prayer)

(all say the Rosary)

C/H: Mother of all that is, we thank Thee  
for the creation of this sanctuary of Thy  
peace; may we come often to it, to renew  
ourselves in Thee.

(C. makes the Pentacle slowly, ending on  
the word 'Deity')

C: In the Name of the Mother and of the  
Daughter and of Absolute Deity; thus may  
it remain.

(n.b. the celebrant may perform this rite  
alone, changing 'we' to 'I', etc. A man may  
celebrate if no maid is present)

---

The shrine should be in a quiet room, or  
else curtained off or screened. Each de-  
votion will increase its power until it  
becomes a vibrant centre of our Lady's  
love and peace, drawing all toward it,  
conquering hearts that have not yet fully  
come to Her. A centre from which She will  
send forth all who come to Her gentler and  
better people, filled with Her light.